FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an inevitable Consequence.

VOL. VI. NO. 38 SAN FRANCISCO, CAL., SUNDAY, AUGUST 5, 1900. WHOLE NO. 278.

KINGS.

'Twas not enough
By subtle fraud to snatch a single life;
Puny impiety! Whole kingdoms fell
To sate the lust of power: more horrid still,
The foulest stain and scandal of our nature,
Became its boast. ONE murder made a villain:
MILLIONS, a hero. Princes were privileged
To kill, and numbers sanctified the crime.
Ah! why will kings forget that they are men?
And men that they are brethren? Why delight
In human sacrifice? Why burst the ties
Of nature, that should knit their souls together
In one soft bond of amity and love?

—Bishop Porteous.

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ANOTHER BLOW TO ROYALTY.

The press has just announced the assassination of King Humbert of Italy, by a man named Angelo Bressi, said to be an Anarchist. Thereupon the usual howl is set up that Anarchists are public enemies, whose main aim is to spread abroad a gospel of blood and destruction. It is passing strange that crimes by rulers are always condoned, while crimes against rulers are denounced as the height of infamy. The crowned fiend of Germany bids his soldiers to kill without mercy, and take no prisoners; and civilization looks on, with scarcely a mark of disapproval. These are only Chinamen. All through the South, men are hung, shot, tortured, and burned at the stake on the flimsiest pretexts; and the dastardly murderers invariably escape unpunished. These are only negroes. In Pennsylvania, and elsewhere in this free land, unarmed men, marching in peaceful procession on the public highway, are shot down like dogs by the hirelings of capital; and their death remains unavenged. These are only workingmen. But when the bullet or dagger strikes down one solitary man who sits on a throne, a parasite whose hands are red with the blood of his fellow-men, whose coffers are filled with the wealth wrung from the exploited and starving wage-workers, all the world cries out in horror. For he is a king.

A king! What is there in this magic word? What manner of man is this, whose life so vastly outweighs the lives of thousands of common men? In what is the world richer by his existence? What immense benefits has he conferred on mankind, in return for the treasures showered upon him? Let the history of the world answer. Who dares to deny that men have tenthousandfold more cause to curse the name of king than to bless it? He is a pampered pet of luxury, who waxes fat at the expense of the toilers. His idleness is made possible by their bowed backs and crushed lives. Countless tears are shed, that he may smile. Millions of men and women must grovel in the dust, that he may indulge to the full his arrogant pride. Thousands of fathers, sons, brothers, lovers, must be torn from the sides of those who love them, and sent across mountains and over seas, to shoot down thousands of men who have done them no wrong, and in their turn to be murdered by men who never saw them before—and all that the greed and vanity of the rulers may be appeased.

Does the life of such a one so greatly outweigh the life of a Tchernitcheffsky, an Algernon Sidney, an Arnold of Brescia, a Toussaint l'Ouverture, a John Ball, or any of the long line of heroes and martyrs who have been "butchered to make a royal "holiday?" How many kings can the history of any nation afford us, who have a deserved renown as benefactors of their race? From William to Victoria, not one philosopher, poet, artist, scientist, or philanthropist has mounted the throne of England. Scarcely any other nation can present a better record. These be thy gods, O monarchy! The average king, queen, or emperor, is an inferior man or woman, both in intellect and in ethical development.

Why, then, the unusual sanctity which envelops the personality of these petty beings? Why is the murder of a parasite a higher crime than the murder of a more useful human being? Shall we never escape from the servile sycophancy of the past? Kings are common enemies of the human race. Their aims and interests are eternally opposed to those of their fellow-beings. They demand all, and give nothing. The spirit of unqualified, heartless self-seeking is incarnated in the typical monarch. The lives of his fellow-men are of little consequence to him; though his own security, no matter how many suffer for it, assumes exaggerated importance in his eyes. One of the last acts of the Italian ruler was to send out soldiers to exact from outraged China the penalty which must be paid by every yellow, brown, or black race that dares to defend itself against Caucasian aggression.

Do I therefore applaud the act of the assassin? By no means. The shedding of human blood, though at times to be justified or excused, is never a fit cause for exultation. Nor is the spirit of revenge an element of the Anarchist philosophy. Our mission is not to incite to violent acts, but to wage an eternal warfare against the crime-producing and misery-breeding conditions of the day. When the down-trod proletarian, filled with a deep sense of the myriad wrongs inflicted on himself, his dear ones and his kind, strikes a blow of vengeance against the representatives of the system which has transformed men into beasts, we do not rejoice—nor condemn. We simply explain. Would you put an end to the assassination of rulers? Then end the conditions which make men miserable; end the wrongs which provoke men to resistance; cease to outrage flesh and blood as human and as sensitive as that of kings.

There were assassins before the Anarchist propaganda was born. Even in our own day, only in a minority of cases has the hand raised against a monarch been that of an Anarchist. Were the name of Anarchy, and the social philosophy which it represents, to be blotted out of human memory, kings would sit no more securely on their thrones. Force begets force; and the oppressors of mankind will never want relentless enemies.

There is no such thing as a "good king." Such an expression is a manifest contradiction in terms. A good man would hurl the crown from him as an emblem of the foulest degradation. He would scorn to trample on the necks of his fellow-men, or to inhale the incense of a polluted sycophancy. His first act of state would be to abdicate in favor of the people. The desire to rule over others is itself the strongest mark of a corrupted nature.

The task of the Anarchist is to preach freedom. Pointing out, as no social theorist has done before him, the cause of human ills, he indicates at the same time their remedy. It is not the individual who must be destroyed; but the principle of authority must be exterminated root and branch, before the day of liberty can dawn on the human race. Rulers fear him, because he strikes, not at their personality, but at their prerogatives. They hate him, because he tells the truth, and exposes the plots by which the rights of the people are betrayed. They persecute him with fire and sword, and deny him the right of peacefully propagating his ideas, because in his teachings is wrapped up the downfall of the whole scheme of robbery and injustice, on which foundation their thrones are raised. Nearly every Anarchist of prominence in the world has at some time or other been the victim of malignant persecution. Imprisonment, torture, exile, death, have been the penalties paid for devotion to humanity. Is it a marvel that here and there one of the wronged ones strikes back? If the victim becomes the avenger, what else should be expected? It may not be the height of human wisdom; but it is in strict accordance with human nature.

The Anarchist movement cannot be crushed by persecution. Cruelty is the mother of terrorism. While there are kings, there will be king-haters and king-slayers. The only complete cure is to cease from exploiting the people. If the rulers will not do this, they will best promote their personal safety by securing the widest measure of free speech for representatives of every school of thought. In an open forum, the truth may best be discerned. Anarchists are confident of the correctness of their principles, and will not shrink from hardships or even martyrdom, in behalf of their cause. Prove that they are wrong; and they will abandon their efforts. But to the argument of force they will never yield.

Mourn, rulers of the earth; mourn, hypocrites of a subsidized press; mourn, deluded peoples; mourn for one man, struck down by the bullet of one of the people of his misgoverned land. We too mourn; we mourn for the helpless women and children, the prey of the spoiler in every land where commercialism plunges its cruel fangs into human flesh; we mourn for strong men, driven to despair by the stern pressure of economic want; we mourn for the robbed and exploited toilers of every land, stripped of the wealth they, and they only, have produced; we mourn for a warped and degraded human nature, for starvation, poverty, madness and crime; we mourn for the lands ravaged by devastating wars, and the thousands of innocent lives wrecked and ruined, to feed the passions and pride of rulers; we mourn the folly and ignorance which makes this earth a constant theatre of strife and hatred. The death of one ruler helps little, hinders little. It is but an indication of a rising spirit, not to be tamed by the prison or the gallows. Had we our will, no individual should perish; but the systems of greed and injustice, the governments founded in fraud and maintained by force, the institutions which crush the life out of men and women, should vanish with the spectres of the past. While the wrongs continue, victims will be claimed, now on one side, now on the other. If violent deeds are committed, the honest thinker will trace the effects to their true causes. The blame is not ours, who point the way to a higher ideal, and seek to develop independence and self-reliance in men and women. On the day when aggression ceases, assassination will become a thing unknown. In the light of each new tragedy, be it a king who falls, or a workingman or woman over whom the Juggernaut car of uncivilized civilization passes, we see ever more clearly the need of the race for a life in which there shall be neither master nor slave, neither ruler nor ruled, but a world of brothers and sisters, freely co-operating together under the banner of liberty.

JAMES F. MORTON, JR.

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"Woe unto you when all men speak well of you."

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal: absolute individual liberty.—Century Dictionary.

THE MODERN MISSIONARY.

Religion once meant something to those who professed it. Narrow, ignorant, bigoted, superstitious, though they might have been, they yet gave unmistakeable signs of earnestness. When they persecuted others, it was not from personal hate, but from zeal for what they foolishly, but sincerely, believed to be the Lord's work. Often they were entirely honest in their professions of love for the heretics or unbelievers whom they imprisoned, tortured, or put to death. To them, the soul was every thing, and the body nothing. If they could save a sinner's soul by inflicting extreme chastisement on his body, it was the surest proof of Christian love for their brother. Heaven and Hell were very near—especially Hell. The thougnt of their own sins caused them days of self-torture, and nights of sleepless agony.

There was a time when missionaries were in earnest. They crossed trackless deserts; braved the dangers of the sea, without the safeguards of modern navigation; faced the fury of wild beasts; lost themselves in huge forests; boldly advanced into unknown lands; underwent hardships without number; and constantly risked their lives to deliver their message. Such was the power of an intense fanaticism. We shudder today at the hideousness of their creed, with its cruel tyrant predestining millions of his own children to endless torment; but there is something impressive, even admirable, in the self-devotion of those men and women, laying down their lives for a dream, because they believed it to be a truth.

Turn a few historical pages; and behold the missionary of today—a coward, shrinking from his post at the first breath of danger; a parasite, carefully stipulating for a fat salary and all "creature comforts," before taking up "the work of the Lord;" a meddler, enjoying the luxury of stirring up hatred and strife by the most arrogant interference with the established customs of the nations he visits; an exploiter, joining hands with the vilest traders and commercial sharks, to fleece a confiding people; a low politician, bearing an active part in the most infamous diplomatic intrigues; a spy, lowest of vermin, acting as the willing tool of imperialistic schemers; a hypocrite, no longer crying: "Father, forgive them, for they know not what they do," but shouting to the soldiers: "If you cannot save us, revenge us by wholesale murder."

Look at the contrast. The daily papers publish a letter from Susie E. Williams, a type of the modern missionary. Paul is reported as having said: "I am ready not to be bound only, but also to die at Jerusalem for the sake of the Lord Jesus." Miss Williams writes: "For the present we are under guard, and are safe; but believe that discretion is the better part of valor, and will run if necessary."

Stephen met death with the prayer: "Lord, lay not this sin to their charge." Miss Williams writes: "If they [the armies of the Powers] show mercy, we are lost."

As the foreign, so are the home missionaries. In San Francisco, a few weeks ago, the bubonic plague was supposed to exist in Chinatown. The danger was comparatively slight, as less than a dozen cases, all extremely doubtful, were reported, in a dense population of twenty thousand. Yet every single Christian missionary slunk away like a dastard, just at the time when, from their own standpoint, their services were most urgently needed. These are the latter-day Christian workers who "sweet religion make a rhapsody of words." Can anything be a clearer mark of a decaying creed?

It is these people who no longer trust their God, and no longer dare to risk anything on behalf of their gospel, who seek to spread Christianity among the "heathen" by the aid of dynamite guns and battleships; and who are constantly striving in our own land to prevent us from obtaining more liberty, and to destroy what little we already possess. "By their fruits, ye shall know them."

NOTES.

It is never too late to right a wrong. Since the "statesmen" who rule this country have discovered that the Declaration of Independence was founded on a wrong principle, does it not follow "as the night the day," that the Revolution founded on that document was an immoral act? In that case, a mere triumph of force should not be allowed to stand. Conscience and duty first, as the White House McTartuffe is fond of assuring us. We certainly owe an ample reparation to England, for having so long kept her out of possession of the American colonies, which were hers before our mieguided ancestors issued that Anarchistic Declaration. Perhaps this accounts for the policy of the maladministration, in serving England in all things. It is a matter of conscience.

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Comrade Brukk would like my opinion on the lawyer question. I have not expressed myself sooner, partly because my views were strongly championed by others, and partly because I abhor personalities in discussion. The last, by the way, is my reason for allowing the attacks on my Lucifer article to go without reply. I would have answered the arguments of Crane and Lillie White; but the ribaldry of C. F. H., Kerr, and Leonard dragged the discussion down to a plane where I refused to follow it. I must decline to participate in a mud-slinging contest. I mention this, because I know that many reader- of Free Society are also subscribers to Lucifer. Now as to the general principle. Without wishing to reopen the controversy, I will simply express my own opinion on the negative side of the question. While myself studying law, and at the same time becoming imbued with the principles of Anarchism, I felt my position to be anomalous and discordant; and was glad to escape from it. I do not see how a man can be a good lawyer, and at the same time a good Anarchist. The two positions seem to me utterly incompatible. Moreover, any man skillful enough to accomplish such a feat must be possessed of superior ability, which would enable him to be a power in the movement, by withdrawing his energies from the inconsistent occupation of the law. This is not an argument; it is merely a brief statement of my position, as requested by Comrade Brukk.

J. F. M.

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CURRENT NEWS.

The Literary Digest, which exercises an absolute and praiseworthy impartiality in stating the facts, and in giving all sides a fair hearing, tells us that "in America, the Protestant religious press is, with slight exception, in favor of a vigorous imperialistic policy." This is not an Anarchist or "infidel" slander, but a quiet statement of fact by a periodical always friendly to the Christian Church. So the religious press of this country upholds and applauds wholesale robbery and murder, if only performed in the name of "patriotism and Christianity." Truly, "the Lord is a man of war," if the love of his followers for shedding innocent blood is any criterion of his own predilections.

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Funny conceptions some people have of heroism! A few weeks ago, the San Francisco Examiner lauded a young woman to the skies as a heroine, for merely doing what any other medical student would have done as a matter of course, to alleviate the condition of a man hurt in a runaway accident. And now the same paper lauds a Syrian girl to the skies, for coming over here and soaking everybody she could by selling them trash, and lending money to soldiers at 100 per cent interest, incidentally lying about her age, so as to travel for half fare on the railroads. She is just as much of a heroine as Havemeyer or Rockefeller is a hero, imitating their methods on a small scale. But this is the modern idea of heroism.

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At Oroquieta, in the Philippine Islands, for the death of one soldier, 89 natives are ruthlessly butchered, not in battle, but in cold blood. The papers mention this without comment, as an ordinary occurrence. In the eyes of the imperialist, the life of a man is of no consequence, unless he happens to have a white skin. Assuredly, civilization is in sore need of being civilized.

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Police Judge Cabaniss of San Francisco makes a despicable bid for the applause of the hoodlum element. People who choose to patronize Chinese laundries lose a portion of their citizenship, according to this judicial ass, and are in no way entitled to protection. The Chinese haters of San Francisco, like the negro haters of the South, utterly disgrace the name of civilization.

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New Orleans barbarians, on account of the murders commited by one negro, undertake to slaughter all the negroes they can lay hands on. Thus does race hatred continue to transform men into monsters.

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The climax of infamy has at last been reached by William of Germany, as vile a coundrel as ever sat on a throne. "Your task is one of *revenge*. Give no pardon, and make no prisoners. Use your weapons, so that for a thousand years no Chinaman will dare look askance at any German." These are some of his instructions to the uniformed murderers he is sending over to China. The degraded wretch should be damned to all posterity for this manifestation of his fiendish mind. The most loathsome murderer in confinement or at large is too good to associate with William the cur. Such are the rulers of mankind. When will their breed came to an end?

J. F. M.

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MAY ANARCHISTS MARRY?

Why not, if they want to? And who in any case shall be called upon to decide? Why does a comrade "give the lie to his professions," when he "voluntarily passes under the yoke of legal marriage?" Who shall say "no!" to any man's voluntary action? And why is it necessarily "a yoke," if any man and woman, for reasons of their own, freely submit to the forms of marriage?

Is there any invasion of one another's liberty, because one man and woman prefer the monogamic relation to any other?

In the name of perfect fairness, whose business is it, except their own? Can you not conceive of perfect freedom in marriage?

Marriage does not of necessity imply the subordination of either party to the other, nor of both parties to the law. Even a "legalized" marriage may be (in spite of conformity to custom for reasons of their own) a just and free relation.

I hear a radical comrade speak of "that narrow and contracted thing called a family." I protest against such a sweeping denunciation of what may be a most beautiful, pure and natural relation.

Narrow and contracted men and women can alone constitute "a narrow and contracted family."

No rule for the control of the sex relation between free men and women is possible, without a violation of the principle of liberty. It is as invasive to say that they *shall not* live an exclusive married life, as to say that they *must* live such a life.

Varietism to the varietists, and monogamic marriage to the monogamists; but liberty and justice to all.

"I give the lie" to the idea that "any comrade gives the lie to his professions of liberty by voluntarily passing under the yoke of legal marriage."

He may voluntarily do as he pleases, provided he does not invade the liberty of another.

To be sure, to many of us legal marriage is repulsive; not because it is marriage, but because of the supposition that it must be legalized. We may protest against the formalities, while from other personal considerations we choose to conform to them.

If we are genuine libertarians at bottom, the *formalities* are a mere annoyance to which we submit, if we choose, rather than incur other more disagreeable annoyances. Or it may be that we honestly esteem such formalities as timely and expedient. In any case, we are at liberty to adopt such a course of conduct as we may mutually desire, so long as we leave to others an equal liberty.

In marriage and out of marriage, the character of the sexual relation is determined by the character of the parties participating therein. A strong, deep, noble and enduring affection cannot exist without an adequate amount of manly and womanly qualities behind it. That we may be able to enter into the enjoyment of such an affection, is certainly a powerful inducement for the attainment of loveable qualities.

Alcott, Colo. VICTOR E. SOUTHWORTH.

COMMENT.

I am always ready to accept adverse criticism, when guilty of making an unwise statement, although Comrade Southworth is among the first to violate his own rule of confining censure to private correspondence. In the present instance, however, I can see nothing to retract.

No advocate of sexual liberty seeks to hinder any man and woman from marrying. They are as free

to do so, as they are to vote, to serve on juries, to join the church or the "Society for the Suppression of Vice," or to perform any other illogical or unanarchistic act. If they choose to do so, however, they show that they prefer the smiles of Mrs. Grundy to the principles they profess to espouse. Shall they complain that they are not ranked by the side of those who dare to face the frowns of the world, for the sake of conviction? Would they flee with the hare, and pursue with the hounds? Is it possible to be on both sides of a question at once?

I did not say anything about variety. It is curious that the monogamists are always ready to cry out, when they are not assailed at all. Let any man be as monogamic as his nature requires, provided he does not seek to compel others, his lover included, to be likewise. The varietist asks nothing more than that each be true to himself, and not sneer at those who differ from him, as possessed of "low and degraded ideals." We recognize plenty of true believers in liberty who are monogamic in their personal lives. That is their own private affair. But when they call the world to witness the superiority of their practice, they must expect to awaken discussion.

Anarchism denies the right of Church and State to intermeddle with the concerns of individuals. To vote or to marry, expressly recognizes such a right. It is a voluntary and public stooping to the principle of authoritarianism—a confession before the whole world that individuals have no right over their own bodies, except the same be given them by their masters. It is a vulgarizing of love, and a degradation of individuality. Like all other acts of weakness, it may often be palliated in individual cases; but it can never be applauded.

"Freedom in marriage" is identical with freedom in slavery. The chattel slave, in a number of instances, loved his master dearly: was happy in his service, refused to be parted from him, and looked down on the "free nigger" with the same contempt that the average married woman bestows on her braver sister who claims the right to be mistress of herself. Yet this did not make chattel slavery a wholesome institution; nor did it conduce to the full and broad development of even those contented slaves, who could not conceive of being happy without a master.

The way to undermine an institution is not by seizing every opportunity to cater to it. Each individual must decide for himself whether his principles mean more to him than his personal comfort. No Anarchist will "say 'no!' to any man's voluntary action;" but if the obvious result of that act is to strengthen the enemies of liberty, and to weaken the resisting power of its friends, it must be classed as an example of inconsistency. Those who place the good opinion of the world before the conception of freedom, undoubtedly have their reward; but it is in human nature that lovers of liberty should revere most highly those who love truth so deeply, that they will face persecution, if need be, rather than abate one jot of their insistence on the downfall of every bulwark of the pernicious principle of authority. J. F. M.

AM I RIGHT?

"Justice, not Charity, is what we want;" one often hears now-a-days from Socialist and other labor platforms. Correct you are; but you will want it a long while, if you continue to champion the cause of Law and Authority, and to delude yourself with the vain hope that you can hypnotize, by means of the ballot, that class, whom you term plutocratic or capitalistic, whose interest it is, as you well know, to keep you servile, into peaceably surrendering their power of command over you.

In the first place, you misunderstand the purpose of government; you think it is to protect the weak, and to measure out justice between man and man; and that whereas it now operates against you, if you can but obtain control of the forces of government, the machine can be made to work to your advantage, as a class.

In a measure, your reasoning is correct. It will then serve your interests, as you expect; but you forget that then your interests will have undergone a change. Once in power, you cease to be the laboring or servile class. You are then the governing class; and, as such, you could not deviate from the fixed principles that control the members of the present governing class; which is, to advance by means of the power of government the personal interests of those in whose hands said power rests, regardless of the injury inflicted on those less favored. As the governing class, you will find yourself in the same position occupied by the present governing class; besieged and assaulted on all sides by the governed or servile class, demanding justice, as you to day are doing.

You too, would find it necessary to use the same methods, to continue in control of the forces of government, as the governing class have always found necessary: namely, suppression by force when you could; by compromise when you had to.

For these reasons, your proposition, that we—the workers—capture the governments of the world and administer them to our own advantage, cannot receive our serious attention and hearty support; as our goal is not class supremacy, but rather its destruction, leaving to individuals absolute, yes, absolute freedom of action. (Dont die from fright at the thought of absolute freedom.) You reason quite logically that every effect is the result of a cause. This being true, our misery, then, must be the result of injustice produced by legislation; as you say. If you will continue to trace the path of causation a few steps farther, you will see that what you now propose in the way of governmental arrangement is no remedy for the social and industrial abuses you complain of, but merely a change of administrators. Therefore let us trace the law of causation a little farther than you have gone, and see what conclusions are forced upon us. If our misery is the effect of injustice, and it in turn is the effect of legislation, then legislation, too, must be the effect of a cause. If so, is not that which we call government—the State—the cause? The State, too, must be, and is, an effect, having a cause to base its existence on. And what is that cause? The inherent desire of man to wield power over his fellow-beings, is the cause of government.

This inherent desire of man to wield power over his fellow-creatures, being the cause of government—the State—and *it* the cause of legislation which unjustly inflicts misery upon us: and as we are all more or less (chiefly more) afflicted by that common ailment—an inherent desire to wield power over our fellow-beings—do you not now come to the conclusion that a safer plan than you propose is, to entrust *no* man or *set* of men with authoritative power over others: but rather, to dissolve the institution of the State; the source of all authority and power? Am I right? Think about it! C. Lynch.

DISCORDS.

How little modern Christianity has in common with social justice, and a recognition of human equality, many be seen from the advertisement by Funk & Wagnalls of the Hexaglot Bible. It is stated to be the opinion of the Apostle Peter that "God is no respecter of person," but

"John P.
Robinson, he
Says they didn't know everything down in Judee."

This Bible, with a sycophancy almost beneath contempt, is averred to be "Dictated to Her Imperial Majesty, Queen Victoria, with her special permission." Furthermore, the names of such enemies of mankind as the Queen of England, the Czar of Russia, the Emperor of Germany, the Duke of Marlborough (best known as being the unspeakable roue, who bought the prostitute Copsuelo Vanderbilt, with his gilded title), and a long list of similar worthies, are paraded as subscribers to the work. If Christianity were what it professes to be, it would repel such as these, instead of attracting them by its honeyed flatteries. Incidentally it may be remarked that the antiquated English version is used, as it is in most churches—I hope not in Sherburne, Vermont. This, of itself is the mark of a doctrine that shrinks from the light— a blind, bigoted conservatism, which, even in its own department, is contented with the results of nearly three centuries ago, and has no use for the achievements of modern scholarship.

There are now ten presidential tickets in the field; and there are one or two more still breeding. Even the worst crank ought to be able to find something to suit him out of this supply.—Freemen's Labor Journal.

Not the slightest doubt about that. There is abundant material to satisfy the crank. It is only the sensible man who sees the absurdity of all this ballot-box procedure, and hence looks with equal contempt on all tickets.

Mr Bryan's arguments for electing United States Senators by direct vote show his usual superficiality. If the corporations "can control the action of the legislatures," which elect the senators, and are themselves chosen by popular vote, direct election by the people is clearly no safeguard. The average voter shows such utter lack of intelligence in the selection of candidates, that nothing better can be expected, when he comes to vote directly for Senators. The character of the House of Misrepresentatives at Washington is a fair criterion. The only remedy is the entire abolition of the farce called representative government.

Thirty bachelors and widowers, American, English and German, members of a Socialist colony on Puget Sound, desire lady correspondents of good morals, with good homes for the right ones. No trifling; strictly business. Address Bachelors' Club, Equality, Skagit Co., Wash.—Climax.

The above clipping, from the advertising columns of a notorious marriage sheet, is most edifying. If a group of sex radicals should advertise as these Socialists have done, for sex mates on a "strictly business" basis, what a howl would go up from all sides—aye, and the censure would be well deserved. But a "strictly business" marriage, for the consideration of "good homes," is supposed to involve no vulgarization or degradation. Which is the more "moral," sex association unsanctioned by law, but based on love, or "strictly business" contracts, regardless of love, but duly legalized? After this, let the Socialist colonies preserve a discreet silence as to their high moral ideals, and the wickedness of free lovers, who object to "strictly business" prostitution, either inside or outside of marriage. Freedom and the Coming Nation will please copy—but they won't dare to! J. F. M.

THE OLD PROTEST.

It seems to me outrageous that such masterly works as M. Zola produces for the public are not allowed to be translated into English as they exist in the original. It can almost be averred with truth that in the world today, there is no writer who has the uplifting of humanity more at heart than M. Zola, nor, indeed, who can deal with various crucial social problems more pungently and profoundly. Yet a translation of Zola's latest production, "Fecundite," into English, as it stands in the French, would be almost impossible. Certain self-appointed censors would not permit it. But isn't it just as much a disgrace for the American people to be deprived of an exact version of "Fecundite," on the grounds that they cannot read portions of it without being more or less demoralized, as it would be for them to be deprived of sapid food, on the grounds that they cannot be trusted to partake of portions of it moderately and sensibly?

Walter Leighton.

Literature.

Representative Democracy. By John R. Commons. New York: Bureau of Economic Research, 35 Lafayette Place. 100 pages. Paper, 25 cents.

This well-written work gives, in a compact form, the best that is to be said on behalf of proportional representation as a cure for political bossism. For believers in the utility of the ballot, the book is thought-provoking. Like all such works, it starts from an assumption of the correct ethics of majority rule; and if that premise, which Anarchists deny, were to be accepted, the author's conclusions would be well-nigh irresistible.

In San Francisco.

A social and ball will be held in Turk St. Temple, 117 Turk St., Saturday, Sept. 15, at 8 P. M., the proceeds to be devoted to Free Society. Tickets, 25 cents, to be had from Comrade R. Rieger, 1705 Market St. Ladies admitted free.

278

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CHICAGO CIVILIZATION.

A correspondent writes: During a Swedish picnic in Chicago, two policemen, Moscher and Sullivan, that were sent there to keep order, were "treated" at the bar by a well-to-do business man, whom they afterwards robbed of $550 and a costly watch, in broad daylight. After many difficulties and intimidations, the merchant succeded in having the guardians of "law and order" arrested; but in spite of reliable evidence, they were soon discharged by an "impartial" judge for "lack of evidence." Nevertheless these policemen were expelled from the police force.

A praiseworthy counterpart to the above picture of "civilization" furnishes the Building Trades Council of Chicago. The contractors concluded that the workingmen had too much "prosperity," and are trying to break up their organization. Of course, the Trades Unions resisted; and the fight has been going on for six months. Labor and business suffer alike in consequence; but all attempts to arbitrate have been in vain, as the contractors would not submit to arbitration, being backed by plutocracy and government. And what does the B. T. C. do? They invite the representatives of their enemies, McKinley, Roosevelt, Gage, W. J. Bryan, et al, to speak for them on Labor Day. Not a single representative of labor has been invited, not even E. V. Debs. Did the world ever see such a spectacle of perversity? And the worst of it is, that only the painters' unions meekly protested against the outrage. J. P.

AN OPEN LETTER.

(The San Francisco Examiner of July 17, contained a cartoon, representing slaughtered missionaries in China, with the motto: "How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them?"—Rev. VI: 10.)

You make an ass of yourself by allowing such rot to appear in your paper. Thinking people know it is absurd to cry "O Lord" for anything. The orthodox Devil is a far nobler ideal than the "Almighty God," who said "the land shall not be sold," and "in the sweat of thy face shalt thou eat bread"; the devil saw that the "Almighty God" was so stupid and weak, that he could not enforce the observance of his most explicit commands, and also that he put lust into man, and then bullied him for allowing it to be a part of his nature—made in the image of God—and so the devil boldly and very sensibly rebelled.

Lead, man, on the lines of truth; and let superstition die naturally and rapidly, as it is doing; don't bolster up its wicked head any longer; don't ask the Lord how long will they burn negroes in the South, and starve millions in India, and let Labor in America keep one cent for every gallon of coal oil they produce, giving the other 19 cents to those who do not eat their bread in the sweat of their faces, but on the sweat of the other fellow's face! ugh! beastly, isn't it? But ask me and and I'll tell you!! It will all last just as long as the land is sold! and the land will be sold just so long as government exists; and government will exist to protect property and crush virtues, just so long as an unnatural metal standard of values overrides the only natural standard of value—Labor.

Governments and disorder are natural companions. Disorder is the natural spawn of government. Order is only possible under natural laws. No man is competent to *make laws*; and if one man cannot, one hundred men are one hundred times less able to do so, because there would be one hundred selfishnesses scheming how the law could be framed to benefit one individual.

Consent, not compulsion, will bring about right living—Freedom, Anarchy, or Americanism, call it by which name you please.

The revolution against the superstitions of God and government is progressing all the world over, and appears to be reaching such a climax in China, that it is probable a great step will be taken by labor to assert her rights in those countries which are sending their trained butchers to China to kill the Chinese, for having sent a few missionaries to heaven, and a few diplomats to hell, supposing of course, which we dont, that those two places exist, and the dear people realize their expectations, as to their final locations.

Really, Editor "Examiner," you put yourself in a poor light before your numerous readers, in asking O Lord any questions; a man of ordinary common sense knows that for 2000 years no satisfaction has been obtained from the myth, which the *governing classes* delight to call Holy and True, as a shield behind which they practice wickedness and lies—their great aids being, "the Bible," and the "For Dollars Press." KINGHORN-JONES.

SURGERY.

In Comrade Morris' article, "The Strangler Tree of Government," he mentions the vivisecting of slaves, criminals and captives in the 2nd century "for the 'good' of science." Vivisection of human beings is not entirely out of date yet, judging from published accounts of deaths closely following "operations," from private reports of eye witnesses to the manipulations of the surgeons' knives, and cases of murders in hospitals which employees from those institutions sometimes tell about to ease their minds.

All classes furnish the bodies; and the victims do not always die; for only one portion of the body is operated on at a carving in these latter day performances.

"Give the devil his due;" an occasional subject is benefitted; *but*, have you not known many who have gone from the operating table to the casket?

Are not "operations" getting to be a mania of some "doctors?"

If a person's blood is pure, can he be diseased?

Can the cutting out of a diseased kidney or ovary, or the cutting out of a cancer or other abnormal growth, purify the blood? Can no better purifier than a surgeon's knife be found?

Paupers and criminals still come in handy on the experimenting tables—the slaves are not all dead yet!

VIROQUA DANIELS.

CHORDS.

While you are making up faces in horror at the massacres in Peking, just cast your eyes backward a few years; and you may see free born American citizens doing that very thing in Oregon to the Chinese and in New Orleans to the Italians. And note, too, our treatment of the Chinese from beginning to end. Insult added to injury, till at last this free born, "free loving" (?) race passes a law excluding them from our shores. And yet we go out there to steal their country and their people, and then cry out because they will not submit without a struggle. Just like human nature all over the world.—Rockland Independent.

The St. Louis Republic ends one of its editorial harangues with the hysterical utterance, "Save the Republic." Why save the Republic? Because the Republic enables labor skinners to live without useful toil, just as any Empire does. —The New Light.

Roosevelt calls the proposition to give the Filipinos independence a "wicked absurdity." That's what the slave owner called the emancipation proclamation. —Justice.

What is the difference between a boss and a peerless leader? Easy enough. The boss belongs to the other party.—The Labor World.

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